THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision Of India.

THE GODAVARI.

By K. S. Ramaswami Sastri, B.A., B.L.

From forests dense that sleep on Western hills
She comes to bless the waiting Eastern plains
And dower our land with fruitful wealth of grains.
Her very sight the soul with rapture fills
And sweet abounding Godward thoughts instils,
And brings us large access of inner gains
Because upon her banks there yet remains
A sacred glory that inspires and thrills.
God Rama and His brother true and pure
And golden-footed Sita by her stream
To bless the world did live in other years.
That wondrous vision doth my heart allure
And in the gladness of a holy dream
My soul upon her banks their message hears.

The Hindu Message

THURSDAY EVENING 27, JUNE, 1918.

The Political Situation.

The unsatisfactory character of the present situation is clear to all discerning men in India or elsewhere. But the want of great leaders is being felt more than ever. The unanimity which once prevailed in regard to the hopes and aspirations of the future and the universal faith in the Congress as a powerful aid to secure India's national recovery have been the great forces making for political progress for more than a generation past. Now, the creation of new organisations, the adoption of sensational policies and programmes, the bringing into prominence of new and eccentric personalities and other circumstances have brought about the confusion arising from cross purposes and the display of party, class, and caste feelings on all sides. Government no longer feels that it is necessary to conciliate moderate feelings and moderate men, and that without any great delay,—notwithstanding the fact that they have only recently affirmed their ancient British faith in self-government as the definite goal of their policy in India. That this is an undeniable fact is evident from the announcement that the War Cabinet is not *immediately* intending to frame any legislative measure for ensuring our political advance towards that avowed goal. It is to the announcement of such legislation that the country has been looking forward for some time past. In Ireland, a measure for the granting of Home Rule is being framed, and will soon be placed before the British public for criticism, suggestion and improvement. A similar measure must be framed for India, and is the only practical and statesmanlike course to follow. But we are now, it seems, only to have an early announcement of the reform schemes of the Viceroy and the Secretary of State,—and our leaders and public associations are expected to offer their criticisms and comments on them as a preliminary to the framing and introduction of a legislative measure into Parliament. We consider this a most unprecedented and extraordinary measure to take. For, there is hardly any use in offering criticisms and comments on a scheme which is not authoritatively placed before the British Parliament in the form of a legislative enactment. The schemes prepared by the Viceroy and the Secretary of State may or may not be of value, but they have not the value attaching to any scheme prepared by the Ministry and placed before Parliament to be passed into law. Of course, it may be said in answer that, when the two schemes now in existence have been placed before the public, the British Ministry would have a body of useful public criticism which would afford a basis on which the Government could rely in preparing their own measure. Even supposing this is true, the Government's own scheme would have again to be passed through the process of public comment before it could be amended and made satisfactory. We are afraid that this dilatory process would only result in producing the proverbial mouse. There could be nothing truly inspiring, constructive, or progressive in a measure in which no art or genius

finds a place, but only the desire to satisfy all parties and avoid all opposition. This is exactly the process which ought to be avoided in framing any measure whose object is to confer the gift of self-determination on a people on whom political repression and political slavery had for centuries wrought the worst evils. The Government of Great Britain alone should take the responsibility of introducing and passing a broad measure of conciliation and a measure, too, which will bring India into line with the other self-governing dominions of the Empire and confer on her the sense of self-respect in the fullest possible measure.

The plea advanced for not taking this course is that the Ministry "have not been able to consider the report and to formulate their conclusions upon the proposals contained in it." It is only their conclusious, and none else, that can have any value for the public or the Parliament, on account of the freshness attaching to a scheme devised by men who bear the great burdens of a vast empire like this and who possess the constructive imagination which enables them to realise the consequences of unfairness or selfishness in regulating the affairs of great communities and nationalities. The theory that the "men on the spot" are those most qualified to advise the British Cabinet is a most delusive one. The question of Indian Government at the present moment is one of incalculable importance both for the future of India and for that of the Empire. The popular mind here has been fully awakened and become stricken to the very bone and marrow of its being with the consciousness that for ages past Indians have had to live without their birthright of freedom, and that this has been done to the eternal injury of all vital national interests. Now, or never is the time for the British Ministry to do an act which, once and for ever, will do away with this festering sore. The minds of all Indians are on the tip-toe of expectation. If the announcement shortly to be made satisfies the rational and justifiable demand known as the joint Congress-League scheme, the occasion will be one of great rejoicing, and the British Empire will enter on a new era of progress greater far than that which has ever preceded it.

There are men who talk of "huckstering," and "bargaining," and speak in terms of severe condemnation of those who demand freedom for India at a time of danger and distraction to the Empire like the present. But at this very moment, that which is thus condemned is the very thing that is being done in England, and by the British people themselves. The Ministry, in one and the same breath, asks for the people's help and contributions for the war and also brings forward and passes a great measure of suffrage in order to conciliate the long-discontented softer sex. For Ireland a great measure of political emancipation is on the anvil, even while constant and mighty preparations are going on for the prosecution of the war. We cannot understand why the same thing should not go on in India. If the announcement of the 20th August last and Mr. Montagu's mission following on it can take place even while the war is being prosecuted with vigour, we cannot see why the two former events should not be made to bear their logical fruit, even while we continue simultaneously to adopt the further measures needed

for seeing the war through to its bitter, but triumphant, close. The "bargaining" and "huckstering" spirit which looks upon the world as a place for the storing up of wealth and power by any and every means of exploitation available has ever been foreign to the genius of the Indian people. For four years past, India, in spite of her squalor and poverty has given her money lavishly, and has sent all her available forces to the fighting line. Simultaneously she continues to demand, as she has done for over a generation past, her just rights as a national community. Indians feel that, if any community in the world is entitled to the right of "self-determination," it is their own. The right of all countries to self-determination was acknowledged by all the allied countries immediatly after President Wilson had proclaimed it. But, because India forms a part and parcel of the British Empire, and is content and even pleased to remain such in the near and remote future. out of her abounding gratitude for Britain's gifts of peace and order in the past—is she alone to be regarded as unfit for the concession of self-rule? This is our question of questions to-day. Till self-government is conceded, the Indian mind can never again be at peace. This is what the civilised democracy of England has begun to realise though the Indian bureaucracy has not. If we continue to agitate with pertinacity and vigour as in the past, we shall soon wear down all opposition, and then there must follow the triumph of our cause, even as day follows night.

Our Social Problem and the Bhagavad Gita By K. S Ramaswamy Sastri B.A., B.L.
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The Bombay War Conference.

If any evidence is wanted as to the evil that the Indian bureaucracy is capable of doing, Lord Willingdon's speech at the Bombay War Conference furnishes it, and in ample measure. That His Excellency has become transformed into a thorough-bred bureaucrat is clear from certain parts of that one speech, and it is thus that almost every freedom-loving European coming out to India gets surprisingly transformed. His Excellency may still possess liberal instincts and principles, but he is no longer capable of behaving like a free man living amidst free men. He has acquired the habits, sentiments, and modes of thought of the superior person, and that is what makes the bureaucrat, what spells the bureaucrat, —what makes him so detestable a figure in creation, and so detested. The Home Rulers had been invited to the Conference, and so had every right to be treated with courtesy and heard with attention. Moreover, they had been assured by His Excellency himself that "any criticisms or suggestions which speakers may make in the course of discussion will receive the careful attention of the Government." Under these circumstances Lord Willingdon would have lost nothing by giving a patient hearing to all who wanted to speak, and in fact he was bound to hear all such persons and show them the consideration they deserved. But he began by offering what we cannot but regard as a gratuitous insult to all Home Rulers. He made the following extravagant and even absurd statements about them. "I cannot honestly feel sure of the sincerity of their support." "Their object seems to have been to increase the difficulties of the Government

whenever and wherever they existed." "I do not think their help will be of an active character." These statements are based on purely gratuitous assumptions, and there is not an iota of fact adduced by His Excellency in their support. We do not remember ever to have heard such extravagant and unsupported assertions from an English nobleman or gentleman occupying so exalted a position as that of the Governor of a Presidency. One like him is expected to be the very pink of courtesy, and to set an example worthy of imitation by all But, far from doing what he should have done, he acted as if his object in convening the Conference was, partly, to use the opportunity gained to insult the Home Rulers by throwing a doubt on their loyalty and sincerity. No one could have blamed the Home Rulers if they had left the Conference at once. As a matter of fact, the Home Rulers present patiently waited till His Excellency had concluded his speech, and when they spoke, they kept themselves strictly within the limits of fair and legitimate discussion. Lord Willingdon had not expressly prohibited the bringing up of political topics, and the Home Rulers did nothing against the rules for the conduct of meetings in the exercise of their rights as citizens called by His Excellency to attend the Conference. Uuder these circumstances, we cannot but regard the above remarks of His Excellency against the Home Rulers as altogether unwarranted. Their wantonness and unmannerly audacity is only worthy, as we have already stated, of one who deems himself a bureaucrat, and therefore, as a member of a privileged class placed so high above all others that whatever they do is, for that reason and no other, to be regarded as a direct dispensation from Heaven, and therefore not to be judged according to any established standards or rules of right and wrong. His Excellency, in behaving as he did, was only following a certain well-known rule of custom or etiquette,—a rule, however, recognised in the "law of the beasts," a rule by which only the Indian "heaven-borns" swear, and not any other class of rulers or men.

We have never expressed or felt any sympathy with Home Rulers as a class. Not that we do not recognise that the political goal they have in view is not substantially the same as that of the National Congress or that which the British Ministry have set forth in their declaration of the 20th August last,—but that their utterances and writings are pitched in a key which in most cases, may well be lowered without damage to the cause they wish to promote, and without at the same time incurring the reproach of yielding to the slavish spirit of subserviency of dishonourable compromise which Indians at large are known to hug to their heart's embrace as the only mode of behaviour proper to a subject race. We think, also, that the methods of political agitation in India have nothing in common with those with which Irish Home Rulers have frequently identified themselves, such as the 'Plan of Campaign,' 'the No-Rent agitation' etc. We have among us also, none like the *Sinn Feiners* who depend on foreign gold for their subsistence or resort to violent methods and are even prepared to use arms of foreign importation, for the gaining of their political aims. We have, therefore, held that the naming of any section of the Indian movement for

the gaining of self-government by the designation of Home Rule is unnecessary, inappropiate, and unsuitable, and seems to give it a minatory aspect, intent, or purpose which is foreign to our Indian nature itself, and altogether beyond the scope and aim of our existing organisations.

At the same time we think that Home Rulers are entitled, like any others of our Indian fellow-citizens, to follow their own chosen methods and courses of agitation. No Governor has the right to snub or insult them for doing so. They have also thus far done nothing to deserve the censure now passed upon them. They have done nothing to deserve the charges of insincerity, unwillingness or obstruction which His Excellency brought against them If their public conduct had deserved these elegant epithets now applied to them, why did he require their presence at the meeting? A public meeting like this War Conference was certainly not suitable for the hurling of any attacks on the political aims and methods of Home Rulers. Having made his accusations against Home Rulers, His Excellency ought in justice to have given them the opportunity of replying to them as publicly as their accuser. His Excellency refused to allow them the opportunity to do so, and we regard this as an aggravating circumstance which by no means does him credit.

With regard to the war at least, there has been everywhere a uniform desire to co-operate with the Government in India. Home Rulers, equally with Non-Home Rulers have always been loyal citizens of the British Empire, and are equally zealous in the desire to overthrow the brutal and barbarous hordes which have disturbed the peace of the world, and brought ruin and desolation everywhere. Hence Lord Willingdon can have no manner of justification for an attack on Indian citizens who are as warm as himself in their resolve to do whatever is needed to destroy the German war machine. We therefore, regard His Excellency's betrayal of his want of confidence in those loyal fellow-citizens of his in India who are Home Rulers as an act which can bring him no credit or honour. We think that the only course now open to him is to make the *amende honourable* to those whom he has thoughtlessly injured. The War Cabinet must be appealed to by the united voice of the Indian nation, and it is sure to insist on Lord Willingdon's making a suitable apology to the Home Rulers whom he has injured, or on his laying down the high office whose dignity and traditions he has failed to maintain in a manner worthy of those, who had preceded him in it, or worthy of the notable advances which the Indian people have made towards self-recognition and self-respect.

Notes and Comments.

In the speech delivered by the Hon. Mr. S. Srinivasa Iyengar at the "Nadars' Conference" at Madura, he advises the Nadars to "avoid all causes of misunderstanding with other castes and steadily and increasingly to cultivate friendship with them. Maintain and use, your existing temples or build new ones where necessary ; for you must realise that many of the temples to which you should seek admittance were only built a few centuries ago and there is nothing in Hindu religion which makes worship in a recently built and sanctified temple less precious." All this is well enough, but why also induce these good people to hope or desire that "their neighbours will readily welcome them to the ancient temples," especially because,

as he holds and rightly too, that there is no difference between "worship in a recently built and sanctified temple" and that in an "ancient temple." The present age is one which is intolerant of any one claiming anything as his own and refusing to share it with others. The spirit of Communism is abroad and has taken possession of all, and nothing can escape its influence. But we still hold that whatever is of the highest value or most pleasure-giving must be individual, personal, and particular, and that whatever is shared loses in the intensity of the feeling it evokes, or the sacredness attaching to it, in those who care for it. The doctrine of Ishta-devata, the institution of marriage, the idea of spiritual benefit derived from Karma, Upasana, and Jnana, all get intimately related to each personality and is not to be shared with others like the working of parliamentary institutions or the gaining of a battle.

* * *

The Hon. Mr. S. Srinivasa Iyengar says:—"Hinduism will gain rather than lose by admitting all Hindus to worship inside the temple." Already he has advised the Nadars to have their own temples to worship inside them. Other Hindus have their own temples also for a similar purpose. So all Hindus will be enabled to worship "inside" temples. What then, is the special gain or loss to "*Hinduism*" *as such*, over and above the particular benefit accruing to each worshipper? Evidently, the Hon. Mr. S. Srinivasa Iyengar means that "Hinduism will gain rather than lose," if all Hindus can be admitted freely into *every* temple without any reservation such as now exists in regard to Nadars or others. Does he mean to suggest that some Nadars at least now leave the Hindu fold because this distinction or reservation exists, and that such a thing would not take place, if all were freely admitted into every temple? Of this, however, we cannot be sure,—for we know that Brahmins and men of high castes have also become Christian Converts. The fact of Christian Conversion is not to be so lightly disposed of. It is due to causes which are well-known, and chiefly to the worldly advantages of one kind or another offered by the missionaries. Worship in a temple is a purely spiritual affair, and its benefits do not get themselves related in a tangible and direct manner with any worldly benefit or result which falls to the lot of men here.

* * *

The Hon. Mr. S. Srinivasa Iyengar says further:—"All the castes are equal before God, and in a temple there can be no exclusiveness; for the cult of the Bhagavata is a true one." We have not the least objection to the cult of the Bhagavata being regarded as "a true one." But, if all the castes are equal before God," why did he create as the Bhagavata-Purana says, some from his face, some from his feet, etc. Skandha XI. 5,-2 says:—"The four Varnas along with their Asramas were created by God separately from each other according to their Gunas, from his face, hands, thigh, and feet." Thus the Bhagavata doctrine distinctly proclaimed the difference in Gunas existing between different Varnas or Castes. No doubt, Bhakti or worship is common to all, but they must differ in character according to the Gunas of the worshippers, and so also the results flowing from those different kinds of worship. Just as some men are athiests and have no bhakti at all, and that also is due to their Gunas—so, among those who have faith there are differences of bhakti due to differences of Gunas. We cannot, therefore, assume that God can or will be blind to these differences.

* * *

The Hon'ble Mr. S. Srinivasa Iyengar says that "in a temple there can be no exclusiveness." At the same time he says that "Hinduism, will gain by admitting all Hindus to worship inside the temple." Does not this sentence exclude others than Hindus. Why does he admit exclusiveness so far, and no farther? Why should not others go farther,—especially the builder or builders of a temple? Moreover, we must not ignore the Agamas, Smrities, etc., which are our authorities in matters of temple worship, and regulate the management of temples and the observances in force in them. So long as the Hindus set a value on these authorities, they cannot act on those demo-

cratic principles of alien or Non-Hindu Western Origin which while they are acceded to in theory as having entire application to the affairs of life, are more honoured in the breach than in the observance, as we know to our cost in every branch of life in India, in so far as they are under the conduct of Western men.

* * *

The Hon'ble Mr. S. Srinivasa Iyengar speaks of "the lessons of Hinduism—charity, generosity, love and piety." These virtues are lessons inculcated not only in Hinduism, but also in other religions. They are not, however, the specialities of Hinduism. If Hinduism taught only these virtues, then, it would not be different from any ethical system known to the history of philosophy. It would not be a religion at all, then. The speciality of each religion lies in the forms of ritual and worship which it inculcates as means of purification which prepare the mind for the gaining of the perceptive experience of God which alone leads to the freedom of the soul from the bondage of matter. Hinduism has its distinctive forms of ritual, worship, &c.,—and all of them are based on the teachings of the Vedas and the revelations of the Rishis. They are the real "lessons of Hinduism"—those which make it of value to mankind.

* * *

The Hon. Mr. S. Srinivasa Aiyangar says:— "Mr. Arunachellam Chettiar, the Zemindar of Devakotta, holds the view that your wishes must be met by substituting Vedic Puja for Agama Puja in some of the important temples of the South." Evidently the Hon. Mr. S. Srinivasa Iyengar approves of the Zemindar's view. He does not tell us why. Does this mean that Vedic puja is permissible to the Nadars, and not Agama puja? Like the Bhagavata passage (already quoted) the Veda also admits the origin of castes in creation. Hence, the prohibition of those who do not belong to the four castes applies to both the Pujas. On what grounds is the substitution of Vedic puja advocated? And why in "some temples" only? Are these to be the temples recently built or the more ancient ones? There is much mystery about the proposal, and evidently not much to be said in favour of it.

* * *

Speaking of the existing prohibition of Nadars in certain temples, the Hon. Mr. S. Srinivasa Iyengar says:—"Your increasing religious faith will prove to be the golden key that readily unlocks the most adamantine doors." Among the "adamantine doors," he includes Non-Brahmans as well as Brahmans. It is difficult to see why "increasing religious faith" is necessary to get admission into temples where prohibition exists. Has the fervour of religious faith been hitherto the recognised criterion for gaining admission? And have Nadars been hitherto excluded owing to the recognition of the want of depth in their religious faith? Here too the Hon. Mr. S. Srinivasa Iyengar prefers evidently to clothe his thoughts in the language of mystery, and that for reasons best known to himself and withheld from his Nadar audience—a course of action for which neither they nor others can be congratulated. A speaker who is incapable of self-revelation is, in our view, a misnomer and, therefore, abortive, if not also obscurantist.

Olla Podrida.

We are now having Manjeri Ramier Scholarships. The path to national importance seems to be very easy now-a-days. Formerly much had to be done to serve the public interests before the public chose to recognise such work. Heroic effort and heroic mood were required in perfect combination. But now much less than that seems to be enough.

* * *

Did you notice the Great Seal of the Indian Boy Scouts Association? It is even bigger than that of the Council of National Education. The only difference is that there are no Sanscrit words in the former, while they pine in strange company and in miserable incarceration in the latter. In the Great Seal the usual lotus and a star (of what magnitude?) shine upon our wondering gaze.

* * *

The principles of scouting are very good indeed but we cannot admire all-India or Presidency scouting associations with District Commissioners and Great Seals and with annual conferences and cosmopolitan dinners. Outlandish dress and talk, and egregious vanity and sense of superiority are some of the shining glories of the scout system as it is now. I once saw a scoutmaster and his boyish troop pass into a crowded club room with the air of conquerors receiving the keys of a conquered fort. They brought long poles from which fluttered gay flags and they strutted along in all the sartorial glory of khaki uniforms and with noisy leather boots and all those present had to make room for the conquering heroes.

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Did you read about the recent doings of the Mysore Civil and Social Activities Commitee? Committees, committees committees!!! Everything goes into committees in a tempest of words as ships go down into the sea in a tempest of air-currents. Surely this is the age of talk *par excellence*. The Committee above said however covered itself with glory while discussing the problem of raising the age of marriage.

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* *

We have now come to the Union of rickshaw-wallahs. Everyday new Unions are springing up. Union, union everywhere but not a drop of unity.

SCRUTATOR.

Andal's Tiruppavai.

(BY V. BHASHYAM IYENGAR, B.A., B.L.)

(concluded)

There are only two more stanzas for our consideration as the thirtieth and concluding stanza simply deals with the *phalam* or benefit, that a recitation of the poem will lead to. But they are the most important, as they define and explain the highest end of man and the easiest and surest means of attaining it, which were outlined in the opening stanza in somewhat veiled language. The veil is unceremoniously brushed aside in the twenty-ninth stanza and the highest *Purushartham* or object of human ambition is therein put by our Saintess clearly and neatly in the mouth of the gopis. This is the *Prapyam* (प्राप्यम्) or goal. The previous stanza deals with the *Prapakam* (प्रापकं) or the instrumentality which can directly lead us to the goal.

Our ideas about the *Prapyam* and the *Prapakam* must, of course, depend upon our conceptions about the true nature of the *Jeeva* or the individual self and God or the universal self and their relation to each other. According to the *Visishtadvaita* system of philosophy, to which our Saintess adhered, the universe is an embodiment of Iswara, the Lord an indivisible and organic whole with the omni-immanent and omni-enveloping Lord as its support, its light and its guiding principle and the individual souls and matter, his *Para* and *Apara prakritis*, as his inseparable attributes or body. Individual souls are sentient and intelligent but they as much belong to the Lord as matter itself, because they have no independent existence or potentiality and their intelligence and wisdom are derived from Him and form but a tiny drop in the infinite ocean of his Divine Intelligence and wisdom on which they rest. Within their own sphere, the individual souls are allowed discretion,—otherwise, *Shastras* or the body of injunctions and precepts laid down for human conduct and the idea of responsibility for good and evil Karma will be meaningless—but this does not make them the less dependent on Iswara, as such discretion has been conferred on them by the latter and is part of His inscrutable plan. We have not always used that discretion properly. We have failed to realise our true position as vital parts of a homogeneous whole resting on the same foundation and barricaded ourselves in separate narrow cells carved out of our ignorance. We have been untrue to the very essence of our being and we have been striving to kick away the rock on which we stand. Instead of consecrating our lives to the universal Lord, to whom they properly and eternally belong and laying them at the altar of His feet, to be used as He thinks fit, we have been trying in our ignorance

to steal our *selves* from His rightful ownership, and establish independent kingdoms of our own, perpetually warring with one another and with the Lord. This is the sin of man, the main-stay of the beginningless Samsara:

> योऽन्यथा सन्तमात्मानमन्यथा प्रतिपद्यते ।
> किं तेन न कृतं पापं चोरेणात्मापहारिणा ॥

"He who regards his soul as different from what it really is, what sin has not been committed by him, the thief who has stolen away his own soul."

The first thing necessary for a person who wishes to cross this *Samsara* is, therefore, to give up his narrow ideas of self and realise that he is not an independent entity by himself but a mere instrument of the universal Lord, and the sole object of his existence is to serve His will and pleasure. He must recognise that *Paratantriyam* or complete dependence and *seshatvam* or pleasing servitude constitute the natural and eternal relationship between him and the Lord, and to deny such relationship is to deny his own existence. And he must act up to such belief by giving up all egoism and selfishness and identifying himself with the Lord, and his interest with His will.

What can the *Prapyam* be to a person who recognises that he is a mere attribute of the Lord, the inmost and Universal Soul, and that himself and all that passes as his, really belong to Him? Of course, he will not cast even a passing glance on the fleeting *Artha* (wealth) *Kama* (worldly pleasure). They cannot have any attraction to one who will not claim even the much higher *purusharthas* of *Dharma* (virtue) and *Moksha* (freedom) for himself. *Karma*, *Gnana*, *Bhakti*, and *Prapatti*, which are recommended in the *Shastras* for the acquisition of the above *purusharthas*, cannot be observed or bear fruit without the grace of the Lord. It is not therefore, strictly possible for the *Jeeva* to acquire any *purushartha* by his own unaided effort. Moreover it will be essentially inconsistent for a person who has realised his real *paratantra* nature to ask the Lord of any boon, be it even the grant of *moksha* or the abode of freed souls. He belongs to the Lord and has given up his egoism. He has broken the barrier which he ignorantly put up between him and the Lord. He now wants no pleasure for himself apart from that of the Lord. How then could he long for anything? And why should he feel any concern? Will not the Lord take care of his property? Will he not keep His own body clean? Shall the finite dictate to the Infinite, the part to the whole, the owned to the owner, the servant to the master, or the son to the parent, what must be done to the former? Wherever a man is kept and whatever happens to him, it must be for the highest good. When he has given up his selfishness, it makes no difference to him whether he is placed in this gross world or in any other region higher or lower than it. Saint Kulasekhara said:

> दिवि वा भुवि वा ममास्तु वासो
> नरके वा नरकान्तकप्रकामम् ।
> अवधीरितशारदारविन्दौ
> चरणौ ते मरणेऽपि चिन्तयामि ॥

"Narakantaka! let my abode be in Heaven or earth, nay even in Hell. I would meditate even in death, on Thy feet which (by their beauty and loveableness) put even the autumnal lotus, into shade." And so also Saint Nammalvar:—எம்மாவீட்டுத்திறமும் செப்பம், நின்செம்மாபாதபற்புத்தலை சேர்த்து, "The greatness of our highest abode, we will not extol; under your adorable lotus-red feet, we will lay our heads."

It will however be seen that even while the above saints have no other aspiration, they pray to be allowed to serve the Lord by meditation and by worship. Can a *paratantra* prefer even such a prayer? Is it not inconsistent with his *paratantriyam?* The answer lies in the very nature and essence of the individual soul. The *Jeeva* is not merely a *paratantra*, but a *sesha* or servant, that is, one whose existence is for the sole benefit of another, the Lord. There can obviously be no servanthood without service, (नाकुर्वतः शेषत्वं) and as *Jeeva* is an eternal servant of the Lord, service is the very breath of his nature and the prayer to be allowed to serve his eternal

Master with all his faculties is a mere recognition of his real relationship with Him and not any alien request. Service then, is the only prayer which a person who has realised the real nature of his soul, can properly prefer to the Lord ; and when it is absolutely untainted by egoism in all the three stages of its *origination*, its *doing* and its *result*, it constitutes the highest goal and end of man. The importance of the qualification just mentioned, cannot indeed be over-rated because if any element of pride enters in the origination or doing of service or if it is made for the pleasure of the doer or the joint pleasure of himself and the Lord and not for the *sole* pleasure of the Lord, it will fall far short of the right kind. This service for its own sake, fits in with the *Seshatvam* and *paratantriyam* of the soul and is eternal. The grant of this eternal unselfish service at the feet of the Lord is the prayer of the gopis made in the twenty-ninth stanza of our poem and it is this, that they have hitherto been referring to as the *parai* required for their vratam. This indeed has been the sole prayer and aspiration of all the Vaishnava saints and sages. Thus, the Sage Alavandar:

भवन्तमेवानुचरन्निरन्तरप्रशान्तनिश्शेषमनोरथान्तरः ।
कदाहमैकान्तिकनित्यकिङ्करः प्रहर्षयिष्यामि सनाथजीवितः॥

"Ever following Thee alone and with all the other desires completely swept away, when shall I please Thee as Thy own and eternal servant, with my existence consecrated by thy ownership."

It may be said that *Seshatvam* or servitude, as we see in the world, is painful and it cannot, therefore, be the highest goal or end of man. But it is not so. Service and pain do not always go together and there is no necessary connection between them. Indeed, a little reflection will show that service and pleasure more often go together than service and pain, and naturally too, because, action or work is the normal and proper condition of existence and service constitutes the highest and noblest action of man. The fact is that the pleasure or pain of service depends on its object and on what it is prompted by.

It is within our daily experience that, when the object of service is a person to whom we are attached and when it is voluntary and inspired by love or affection we do not feel any pain but the highest pleasure and joy. And both these circumstances pre-eminently exist in the case of the *Jeevas* and the Lord. He is the only Person to whom we are naturally and eternally attached. माता पिता भ्राता निवास: शरणं सुहृद्गतिर्नारायणः—and it is the ineffable and insatiable love produced in us by His blissful contact that impels us to the unselfish and everlasting service at His feet. The prayer for the grant of service is thus put by Ramanuja:—

परभक्तिपरज्ञानपरमभक्तिकृतपरिपूर्णानवरतनित्यविशद-
तमानन्यप्रयोजनानवधिकातिशयप्रिय भगवदनुग्रहोऽहम्,
तथाविधभगवदनुग्रहजनितानवधिकातिशयप्रीतिकारिताशे-
षावस्थोचिताशेषशेषतैकरतिरूपनित्यकिंकरो भवानि ॥

and there can be no higher joy than such eternal service at the feet of the eternal Lord. All other objects are nothing but mercenary and he who goes to the Lord for their grant can have no need of Him when once they are granted. They will not conduce to the eternal Union with Him and are base and contemptible.

That unselfish service or service for its own sake, rendered in the proper quarter forms the highest and eternal *purushartha* or end of man is the basic principle of the Vaishnava cult. They call it *Kainkariyam*. The Purva Acharyas or the ancient teachers speak of it in two aspects.—*Bhagavat Kainkariyam* or service to the Lord directly, such as the study of the Vedas, the performance of the duties imposed by the *Shastras* on every man according to his birth and station in life, the worship of God through all or any of the three faculties of thought, word and action, and so on, and *Bhagavata Kainkariyam* or service to His creatures, which may be usefully rendered in a thousand and one ways on the lines fixed in the scriptures ; and rightly lay down that the latter is the higher and finer aspect, as it is the test of the real nature and magnitude of the love borne by the individual to the Lord and as there is greater and more prac-

tical scope therein for the annihilation of all selfishness.

So much for the *Prapyam*. The *Prapakam* is dealt in the previous or the twenty-eighth stanza and it is the Lord himself, the depth of whose greatness and grace infinitely exceeds our lowness and impurity. The gift is entirely in his hands—not all our Karma, Gnana, Bhakti, or Prapatti, even asuming that we can call them our own, can force it out of Him. But this should not make us irresponsible. Irresponsibility is not a sign of the faith in the Lord but the opposite of it. Though there is no means except the Lord Himself, who or which can independently achieve our object, we must and ought to make ourselves fit for receiving it by recognising our *Akinchaniyam* and *Ananyagatitwam* or poverty of any other means and refuge, and the indissoluble relationship between ourselves and the Lord, by dilating on the Lord's infinite goodness and mercy and on our weakness and sin, by submissively apologising for past misconduct and by praying that it may please Him to take us under His gracious feet. No mother will allow any of her children to perish for want of nourishment. but how glad will she be to hear the cry of her sickly child, who had not taken a morsel for many days, for food.

The *Prapyam* and *Prapakam*, which were outlined in the first stanza in veiled language are thus clearly explained in the last two stanzas but one. Such *prapyam*, so prayed for, by such unselfish souls, of the Supreme Lord, could not but have been granted. This grant is referred to in the last stanza and it closes with a benediction by the authoress that all those who even simply recite this poem would have the Divine grace showered on them by the Loving Lord and His consort Lakshmi, both in this world and the next.

I have only touched and that feebly on some of the main points in this poem. It is impossible to discuss it in full in an article of this sort, and in an alien language. Those who wish to study the poem must go to the original and the more than one beautiful commentaries that have been written thereon. But I hope and trust, that it may be realised even from the little that has been here said, why Tiruppavai is held in such esteem and given its important place in the Prabandham. The famous Ramanuja, it is said, used to recite this poem thrice every day, in the morning, the midday, and the evening and Bhattar, his great successor, is reported to have said that every man should recite the whole of the Tiruppavai or at least the twenty-ninth stanza of it, the first thing every morning and meditate upon its meaning and significance. It is impossible to think of a better introduction to the work of the day.

From the teachings of the poem to the doings of those who still claim allegiance to its authoress and repeat her words, What a fall! It is sad to think how much the present-day Vaishnavas have ignored and twisted the ideals set up by their saints and sages. Their temples which were intended to be the centres for the spread of light and knowledge and unselfish love and service have lost much of their sanctity and well-nigh been converted into shelters for the sloven, the impostor, and the knave, so much so, that honourable and self-respecting men have begun to feel some disinclination in freely resorting thereto. Unseemly and rancorous disputes have grown up between the two sub-sects which really constitute the two pillars of this faith and courts are flooded with suits in which the followers of each sect vie with one another in telling the most abominable lies, in the names of their revered Acharyas. The object and sense of true *kainkariyam* have been forgotten and worthless and sometimes even harmful pieces of work are passed of as such. The whole thing is harrowing in the extreme. But this is probably not the best place to dilate on the evil that is eating into the vitals of this once healthy and vigorous sect. Would a true Acharyarise again to do away with cant and hypocrisy, to put down petty and silly quarrels, to purify and ennoble us, and to enthrone true *Kainkariyam* in all its glory in the hearts of one and all of us ?

In the meantime may we not humbly try to lay the secret lesson of the *Tiruppavai* to heart and sincerely try to observe it in practice every day so far as we can ?

I cannot better close this article than by giving a translation (though feeble) of the twenty-ninth stanza of our poem.

In the earliest morning we come and salute Thee,
And praise Thy golden-lotus feet; Listen, why?
Born amongst people who by cattle-grazing live,
Thou shouldst not refuse to accept our service small though it be,
Not to take *parai* to-day, Oh! Govind
We *will* be bound to Thee for over and generations all,
And we *will* serve Thee alone,
Remove, Thou our other desires.

Sir Rabindra Nath Tagore as a Maker of New India.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

I propose to deal in this essay with Tagore as a maker of New India. However fascinating the other aspects of Tagore's genius may be, this aspect will gain in effect and value by isolation and hence it is that I wish rigorously to put aside the temptation to refer in detail to the other aspects of his genius. Each man is a maker of his country in some sense but the difference between the man who sees only a little way in front of himself and makes life a little happier to the people about him and the great leading spirits of mankind who bring the blessings of love and illumination to large groups of peoples is a difference of degree. Emerson says well that "life is a scale of degrees." The great spirits of each great age in a country are men who see things in a truer light and in larger relations than others. And it is through the good offices of such pre-eminently gifted men that the world has moved into higher realms of truth and beauty and goodness. There is all the difference in the world between what Emerson calls the culinary use of the world and the divine use of it. To most men the world appears like a big bazar full of delicious things designed by a kind providence for ministration to their senses. But those who realise the divine use of life and who seek to impart to their brethren a keen and clear sense of such divine use of life are the instruments designed by Providence for the liberation of the human spirit from the trammels of sense-enjoyments. Therefore, as the same great writer says: "The search after great men is the dream of youth and the most serious occupation of manhood." It is in this larger and higher sense that I shall deal with Tagore as a maker of new India. The central idea which is the keystone of the arch of the higher life which I seek to express by the phrase 'a maker of New India' is given to us by Tagore himself in the following beautiful passage from his *Sadhana*. "Man's abiding happiness is not in getting anything but in giving himself up to what is greater than himself, to ideas which are larger than his individual life, the idea of his country, of humanity, of God."

For the making of the greater and the happier India of the future we must have as ever present and powerful factors in our minds the following great conceptions. Our society is a well-defined and vital organism with a life of its own whose security and fulness must be an object of our most loving care. Each great race has also a special mission assigned to it in the wisdom of Providence and must be loyal to its highest traditions with a passionate overflow of loyalty which does not count any sacrifice as disproportionate in that direction. We must also remember that it is by this combination of self-respecting radiance of vision as to our own peculiar gifts and endowments with a frank and full recognition of the peculiar qualities and graces and endowments of other peoples that we can best work out the plan of Providence in the uplift of humanity as a whole. Tagore has expressed this idea very well in the following passage. "As the mission of the rose lies in the unfoldment of the petals which implies distinctness, so the rose of humanity is perfect only when the diverse races and the nations have evolved their perfect distinct characteristics but all attached to the stem of humanity by the bond of love." These ideas have been born of our modern national outlook on life and it is by the intensive cultivation of these ideas and their practical application to life in the future that we can bring into existence the great New India which is the passionate dream of our lives. Tagore has shown in his literary work as well as in his practical life how these ideas

should be given a dynamic application and hence it is that he is one pre-eminently entitled to be accepted as a maker of New India.

There are unfriendly and sceptical critics within and without our social group who think that India has never been more than a geographical name and that the making of New India is as much a dream as the conception of homogenous past India. But a careful study of India's past and present justifies our saying that India has always been a unit in the cultural development of the world and that it has always had distinctive traits and graces which have differentiated it from the rest of the world. The spiritual unity underlying the various manifestations of social, political, literary and artistic life in India will become clear to our vision only if we put aside all preconceived notions due to ill-formed or interested teaching and strive to study Indian history and Indian traditions in a spirit of sympathy and love.

One of the most wonderful of all human phenomena is the spectacle of the survival of the Indian people through untold ages. Other civilisations of the world like those of Greece and Rome, had a more living and firmer hold upon the elements of practical life than the Indian civilisation, during their periods of perfect self-realisation and splendid accomplishments, but, in spite of their fuller endowments than ours in some respects, there sprang into existence strange seeds of decay in them which brought about the downfall of their national greatness and power. This unique phenomenon of the survival of the racial vigour of the Indian people—a vigour which has survived all its difficulties, and suffered no abatement in the course of the ages and which has sought and found expression in all the branches of human activity— is due to the firm hold which the spirit of the people has always maintained upon the central forces of all life. In our sacred Scriptures the Lord is described as the Purana Purusha, and Purana has been explained as *purapi navah*, (the ever-new and the ever-old). Sri Krishna has been described in our Holy Books both as the Purana Purusha and the Nitya Yuva (the ancient One, and the Eternal Youth). He has been described also as the Nitya Brahmachari, the Nitya Kalyanapurusha, and the Nitya Sanyasi, (the Eternal Bachelor, the Eternal Bridegroom, and the Eternal Ascetic.) These great and fundamental religious conceptions symbolise that combination of practical energy irradiated by spiritual illumination and rapture which is at once the secret of the unimpaired racial vigour of the people and the source of its highest achievement, in the realms of the practical and of the ideal. And the continuance of the same vitality depends upon our power of response to the complex and ever-changing demands of modern life and our loyalty and allegiance to the diviner elements of life. It is this circumstance that has therefore been the cause of the unique literary phenomenon which India alone presents to the world of a highly cultivated literature and art the bulk of which is primarily and largely religious.

For the making of new India, we must have a full comprehension of the entire past of Indian History and Indian culture and it requires but little effort to realise the need of an essential Indianness of our mental relations to the world before there can come into existence a New India worthy of the name. This great and momentous task is one that will involve not merely the concentrated energy of a dedicated life but will require that higher form of self-denial which for the sake of the assured coming of the greater dawn is prepared to regulate and even keep under check and control the natural desire to force the pace of progress. To those whose vision is fired by the realisation of the great destiny awaiting the country such a loyal and devoted bearing of the precious weight of our inherited culture and the transmission of it to awaiting posterity would almost seem like a hindrance to the full acquisition of the mastery of the new forces of mental and material power. But if they want to carry forward our great traditions and preserve for the good of the world the sweetness and the radiance of the Gospel of God-love and God-realisation which India has given to the world they must bear this precious burden of spiritual riches and add to them a new affluence of mental energy and material acquisition without impairing their beauty and their value to the world. This idea has been well brought out by Sister Nivedita and Dr. Ananda K. Kumaraswamy, who say; 'Ages of accumulation are entrusted to the frail bark of each passing epoch by the hand of the past which in its turn should make over its treasures to the

use of the future. It takes a certain stubbornness, a doggedness of loyalty, even a modicum of unreasonable conservatism it may be, to lose nothing in the long march of the ages; and even when confronted with the great empires, with a sudden extension of the idea of culture or with the supreme temptation of a new religion to hold fast to it, adding to it only as much as we can healthfully and manfully carry.'

I wish to proceed to say a few words here which will convey a processional and panoramic view of the development of Indian culture so that our efforts in the direction of bringing into existence the bright New India that is to be may be undertaken with a clear vision of the essential elements of the Indian genius, the essential needs of the present, and the essential possibilities of the future. One of the great outstanding features of the history of India is the constantly manifested spirit of assimilation of other cultures and re-affirmation of our culture. The elements of rebellion in the Hindu society gathered volume and power and manifested itself in Buddhism, which was not so much a new religion as a new conception of social ideals and a revolt against the ritualistic and emotional sides of the ancient Aryan faith. But this rebellion only served to bring out the elements of reconciliation and assimilation which are the chief sources of the fecundity of the Indian spirit. And the result was that the ritualistic and emotional aspects of Indian religion received a remarkable extension and intensity while the element of social equality and brotherhood which was the most fruitful of the ideas of which Buddhism was full was assimilated and provided its proper place in the Hindu scheme of life. The same phenomenon was repeated though in a different form and under different conditions when the genius of Hindu culture met the impacts of Islam and Christianity which were powerful disintegrating forces operating from without and not forces of disruption generated from within. On every one of such occasions there was a pouring out of the spirit of life and harmony and reaffirmation and the essential ideas of the ancient Hindu culture found a place for all healthful assimilable ideas by realising them as manifestations of itself. Another great outstanding fact of Indian history is the unique combination of the spirit of unity and the spirit of harmony. Our country has never presented strange and distracting conflicts between the individual and the state, between labour and capital, or between man and woman; and this end was secured by emphasising the common allegiance and obedience of all the elements of individual and social life to the sovereignty of Dharma. India has always striven to perceive and proclaim the larger and wider elements of humanity and harmony that underlie all the varied manifestations of life. The emphasis upon such harmony coupled with a sense of the evanascence of everything tempered hatred by love, and avarice by a realisation of the fleetingness of things. Sri Rabindranath Tagore says, "We see that throughout the ages India's only endeavour has been to establish harmony amidst differences, to incline various roads to the same goal, to make us realise the one in the midst of the many with an undoubting inner conviction, not to do away with outward differences, and yet to attain to the deeper oneness that underlies all such differences. It is quite natural for India to realise this inner harmony and try to spread it to the uttermost". The third great feature of the Indian culture that I wish to mention here is the dominant note of spirituality which concerns itself not merely with the well-being of the individual soul beyond the door of death but seeks to effect a transmutation of all social values by bringing us into touch with the spiritual forces underlying them and by a ceaseless interpenetration of the outer facts by the inner truths, of the visible by the invisible, of social institutions by spiritual presences. These are some of the great differentia of Indian culture, and only by preserving them can India really progress and increase our affluence of material possessions without becoming subdued in her soul.

It is in the light of these ideas that we can best understand the great and numerous

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points of kinship between Kalidasa who summed up in himself one of the greatest epochs of Indian history in the golden age of India's highest achievement in life and literature, and Sir Rabindranath Tagore who sums up in himself the varied and powerful forces that are moulding the life of India to-day and has given them perfect expression with the true prophetic vision of the poet. The genius of each of these poets has ranged over the entire field of Indian thought and has brought into the field of the national vision many shy and lurking elements of beauty in individual and social life, and revealed not only the beauties of the life of ancient India but also the deeper phenomena of contemporary life. Both of them express the great spiritual ideas of the Indian civilisation, though Kalidasa stands in the main streams of those ideas even to a larger extent than Sir Rabindranath Tagore. In the works of both of them we get a clear insight into the Indian ideals of beauty and of love and of the ideals of sovereignty and of social life. They have both a very keen and perfect sense of the beauty and melody of words and have in a supreme measure that artistic vigilance which alone can make lapses from an artistic state of mind an impossibility. Above all each of them is the poets' poet and a study of their works is one of the most fruitful forces of poetic inspiration and accomplishment on the part of others.

Before proceeding to state the message of Sir Rabindranath Tagore in regard to the making of New India we must remember that our duty in the coming age is to effect a harmonious fusion between the culture of the past and the ideals of science and democracy which are the sources of power in the modern states. We find in the Indian Renassiance to-day an attempt which is every day becoming more and more intensive and powerful to harmonise these ideals; and it is upon the realisation of this method in all the fields of national energy that the making of New India depends in a conspicuous measure. The proper study of the history of Ancient India and of the vital social institutions of the land shows us that there is no inherent conflict or contradiction between these two sets of ideals, because in the great ages of Indian History there was a perfect aliveness to the need of the uplift of all sections of society while duty was always placed before right and spiritual welfare before temporal possessions. What has been before can certainly be again and in an intenser and fuller form, if only we are fully loyal to the light that has been given to us by God and work whole-heartedly to bring our land into line with the great modern states without in any way lessening its distinctive and precious characteristics.

(To be continued.)

A Brahmin's Self-Sacrifice.

By P. R. Krishnasami, M.A.

He spoke, and headlong from the mountains' height
Deep in the roaring tide he plunged to endless night.

—*The Bard* by Gray.

On Srivilliputtur's most sacred ground
The lawless, plund'ring bands of Nabi Khan
Chagrin'd to 'scape the arms of Yusuf Khan
With murd'rous weapons stood the temple round.
The twice-born holy who guarded the shrine
Were fill'd with horror lest the savage hand
Should desecrate the spot of Holy Land;
Weaponless and in despair, their eyes shed the brine:
But sud'nly a Dwija tucked up his cloth,—
The blood of Par'suram was in his might,—
He mounted up the tall Pagoda height,
He heaped on them below curses of wrath:
The men were stunned, the proph'tic words so told,
He fell and died, they left in praise of him so bold.

Suggested on reading an incident in "Yusuf Khan—the Rebel Commandant."

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